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Introduction

Citation for published version:

Alexander, P, Holtschneider, H & Spiro, M 2019, 'Introduction: Narrative spaces at the margins of British-Jewish culture(s)', *Shofar: An Interdisciplinary Journal of Jewish Studies*, vol. 37, no. 3, pp. 1-18.
<<https://muse.jhu.edu/article/737920>>

Link:

[Link to publication record in Edinburgh Research Explorer](#)

Document Version:

Peer reviewed version

Published In:

Shofar: An Interdisciplinary Journal of Jewish Studies

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Introduction: Narrative spaces at the margins of British-Jewish culture(s)

In April 2017, a group of scholars engaged in the study of Jews in Britain outside of the greater London area gathered at the University of Glasgow for a two-day intensive symposium entitled *Narrative Spaces in Scottish Jewish Culture: A Comparative Perspective*.¹ Our 30-minute presentations were followed by an equal amount of discussion time. What emerged was a snapshot of British Jewish cultures and histories “at the margins” and a determination to move “the margins” to the center. Of course, what is marginal always depends on what is perceived to be central. The numerically strong, culturally productive, and religiously prolific Jewish communities in British centers such as London or Manchester often dominate what is considered to be Jewish life in the United Kingdom; still, the comparative marginality of Jewish lives, communities, and organizations in less populated locales in Britain does not automatically suggest their irrelevance. What we discovered during the 2017 symposium is that issues of identity, belonging, Jewishness and other national, cultural and religious expressions are amplified in these so-called marginal contexts of Jewish life. While metropolitan communities such as London, and in a sense also Manchester, exert a pull on congregations elsewhere in the country, the priority of the most populous centers are by no means a given to those who migrated to and settled in other parts of the British Isles. Migrants and refugees came from vastly diverse Jewish communities with different models of religious authority, factors that undoubtedly had an impact on their perception of the organization of communal life. Contacts between immigrants and their contexts of origin—and their affiliations with the way-stations of transmigration or on-migration—remained strong for many Jewish migrants. Thus, we can observe networks of communication that established a strong sense of purpose, ambition, and belonging—culturally, socially, economically, and politically. Such networks included London, but this particular urban Jewish population and its associated institutions was not always at the center of the ties that bound Jews across Britain to one another and to Jewish communities and institutions elsewhere – whether they be in the “old country” or other locations across Britain, the European continent, or the wider Anglophone world.

Speaking solely of volume and scope of scholarly attention, British Jewish history in central and northern England, Wales, Scotland, and Ireland (north and south) has been neither sustained nor viewed in relation to other local Jewish histories elsewhere. Only in the last two decades has this changed, not least through the Southampton-based AHRC research project

on *Port Jews* (2000-2005), which investigated the Jewish communities located in maritime cities in Britain and elsewhere.² Projects such as this not only sparked a further interest in the routes of migration and economic developments enabling or generating these, but strongly contributed to the current interest in the relationships migrants retained and established between their places of origin and their various destinations. Networks of exchange (economic, cultural, and religious, to name but a few) led to the burgeoning field of transnationalism. Transnational perspectives have come to occupy a prominent place in research on Jewish migration across the Anglophone world and beyond, tracing not only the routes taken (primarily) from Europe to destinations in the New World and across the British Empire, but also homing in on multiple onward migrations from original destinations as well as travels back to Europe.³ An occupation with travel as much as with communication between various locations now pushes against a still dominant conceptualization of Jewish history along national lines, pointing to new questions regarding the formation of modern Jewish identities and cultures.

This volume, then, while focusing on religious, cultural, literary, and political issues in a range of locations in the British Isles, contributes to the study of transnational Jewish history. *Shofar* as a venue is a significant place for this collection, because its very location and primary audience outwith Britain explicitly points to the relevance of local Jewish history to the ongoing development of Jewish historiography in an interdisciplinary setting. What is uniquely “British” in the articles in this collection is always only so in relation to that which is not “British.” All inflections of Jewishness discussed and analyzed in the contributions are coming into focus because of how they are situated within wider, global, frameworks articulating Jewish identities and modes of being.

Narrating Jewish lives in British spaces

The context in which this collection of articles arose is the *Jewish Lives, Scottish Spaces* project, a three-year multidisciplinary research program funded by Britain’s Arts and Humanities Research Council (AHRC), the flagship public funding scheme for British-based academics. The editors of this special issue worked together to map and analyze extensive archival collections relating to Jewish history, mainly held at the Scottish Jewish Archives Centre in Glasgow, and Edinburgh and Glasgow city and national repositories. The overall aim of the project was to understand the study of the Jewish minority in Scotland both within the wider context of Scottish history and within Jewish migration studies. Central questions

concerned the relationship between “space” and “place” and the effect of both on national and religious identity formation.

We started from the understanding that Jewish cultures are always cultures in transition, and that the practitioners of Jewish religious and cultural formations always move between different physical and imaginary locations in history and memory. Jewish cultures thus encapsulate the enterprise of adjusting and transforming religious, ethnic, and national self-understandings. While this can be claimed and explicated for Jewish cultures across all time periods and locations, we focused on Scotland as a case study. Scotland, as one location in the British Isles, at the end of the long nineteenth century and in the first half of the twentieth century, offers a context of investigation that is rich in Jewish cultural diversity. This is due to the range of places where Jewish immigrants originated (Germany, the Netherlands, what are today Lithuania, Poland, and Russia), and to the vibrant Jewish cultural, intellectual and artistic production that took place there, particularly during the interwar years. Scotland’s Jews, in the majority located in the British Empire’s Second City of Glasgow, while removed from the assumed center of British Jewish life in London, were anything but a “provincial” community. Rather, Glasgow’s Jews and their co-religionists in Scotland’s capital city Edinburgh were positioned in urban areas of considerable industrial and cultural capital and aware of the attractiveness of these locations for Jewish immigrants. Indeed, at the eve of World War I, Scottish Jewry numbered around 20,000, concentrated in the cities of Glasgow and Edinburgh and the smaller towns of the central belt of Scotland, with communities located as far north as Aberdeen and Inverness.

The questions motivating our project pertain particularly to the period 1880-1950, but can be applied to other contexts as well. In the three decades leading up to World War I, an estimated 2.5 million Jews migrated from the Pale of Settlement westwards, often aiming for North America but also settling in other countries of the Anglophone world, including the United Kingdom. Their very presence in urban centers of the West created a visible “space of difference” that challenged ideas of belonging.⁴ While Jews acculturated and assimilated with and through migration, their new societies did not always greet incomers with acceptance. Questions recurring across the humanities disciplines ask about how Jews fitted into their new social, political, cultural, and religious environments. These questions are also concerned with how Jewish migration complicates ideas of identity and national belonging in the countries in which Jews made their new homes. Our project was primarily interested in tracing and evaluating “Jewish spaces” in Scotland to uncover how the religious and cultural contributions Jews made as British subjects and citizens involved negotiation of the meanings

of both “Jewishness” and “Scottishness.” By extension, the articles in the collection move to perform similar analyses on Jewish experiences and identities in relation to Welshness, Irishness, and Englishness or Britishness.

Following Lefebvre, we define “Jewish spaces” as the construction of ethnic, religious, and cultural environments, as contrasted with real, mappable places, all the while remaining aware of some overlap.⁵ Studies on larger Jewish populations such as London’s East End or New York’s Lower East Side have contributed to the study of urban immigrant communities and paved the way for explorations carried out by our project. Conventional impressions suggest that Jewish migrant communities in all four nations of the British Isles follow a pattern of transition and acculturation that lies outside major national or even Jewish historical narratives of belonging. However, we propose that Scottish, Irish, Welsh, and English Jewish religious and cultural history, while distinct, is also comparable to Jewish histories elsewhere, in that important cultural contributions of the Jewish community and Jewish individuals strongly reflected and intersected with notions of national belonging in Scotland, Ireland, Wales, and England. Indeed, British national histories play a critical role in understanding Jewish migration, as is brought out by the papers in this special issue that reflect on the construction of Jewish cultural, social, religious, and political “spaces” across the British Isles. Urban spaces, historical memory, cultural production, religious institutions, texts, music, visual art and material documents all contribute to our understanding of constructions of belonging. By locating Scottish / Irish / Welsh / English Jewish histories through the “spatial turn” in humanities research, the papers assembled here demonstrate that a number of methods (historical, literary, musicological, ethnographic) can be employed to examine the intersections of both real and imagined spaces that can be coded as Jewish and/or Scottish, English, Welsh, or Irish.

Historiographical / scholarly context

In a sense, the study of Jews in Britain as a whole can be understood as living on the periphery of wider currents and pre-occupations in the study of Jewish history and culture. As others have stated already, British Jewry did not produce scions of Jewish scholarship, art, literature, or science. To be sure, there are many British children of Jewish origin and background whose contributions to the arts, humanities, and sciences are remarkable – just open the pages of any issue of the *Jewish Chronicle* and their fame and fortune will be noted and reflected upon. But that does not mean that their contributions in these fields easily come under the purview of Jewish history or Jewish scholarship. As a field, Jewish Studies in

Britain is under-represented, uniting scholars of various humanities disciplines whose works are often only marginally connected to what is commonly understood to be Jewish Studies.⁶ And, in contrast to the North American context, Jewish Studies in Britain is not primarily pursued by scholars who understand themselves to be part of Jewish communities in the widest sense. Indeed, this has been one of the defining features of recent UK-based conferences such those of the British Association for Jewish Studies, British Jewish Contemporary Cultures and *Performing the Jewish Archive*, as well as the symposium that inspired this collection.⁷

Two complementary works of the mid-twentieth century set the canonical focus of British Jewish historiography. Cecil Roth's *A History of the Jews in England* aimed at an overview from earliest settlement to nineteenth century emancipation, informed by a pragmatic and "gradual acceptance based on common sense rather than on doctrine."⁸ Lloyd Gartner, on the other hand, writing about *The Jewish Immigrant in England 1870-1914*, posited a redefinition of British Jewry within a post-Empire context. Several decades later, Todd Endelman's work updated both Roth and Gartner through the lens of social history and with an explicit focus on "ordinary" Jews,⁹ while Geoffrey Alderman offered a far more critical revision of the post-Emancipation period, appraising British Jewry at the dawn of the twenty-first century as "more disorganized, and more divided, than ever before."¹⁰ Indeed, in the past three decades a number of social, cultural, and literary histories of British Jews by prominent scholars such as David Cesarani, Tony Kushner, David Feldman, Bill Fishman, Susan Tananbaum, Brian Cheyette, Nadia Valman and David Dee, have been far less concerned with a positivist evaluation of the metropolitan Jews of London and its surroundings—many of these works instead inverting canonical Anglo-Jewish narratives of integration and upward mobility within London society.¹¹

The diversity and complexities of community life have provided fertile ground for explorations of social, political, cultural, and religious histories of various population groups among Jews, relying on the discovery of new archival materials and the reworking of known sources in light of marginalized groups. The same cannot be said, however, in relation to Jewish culture and history in other parts of the British Isles, such as the English "provinces," or to scholarship on the Jews of Scotland, Wales and Ireland. Obscured from view by the implicitly non-provincial centrality of the capital, these smaller, now largely defunct congregations and institutions—often at their most populous on the eve of World War I—did not leave much of a documentary trail following their decline. Attending to their history has often been the provenance of local, frequently lay historians, and community members

dedicated to saving the remnants of their past. As interest in heritage soared in the 1980s, so did efforts to conserve community records. While real estate in the form of synagogues and communal buildings was sold and repurposed, their contents were collected and stored, sometimes in remaining community institutions, sometimes in municipal archives, and sometimes in dedicated new spaces. Riding on the success of Bill Williams' *The Making of Manchester Jewry*, which first drew attention to the complexities of local Jewish social, economic and also religious history, members of declining communities began to see value in the papers and objects amassed in synagogue offices and cupboards. "Provincial" Jewry had a story to tell and an initial audience in their descendants, now flung into all the corners of the Jewish world. The study of small Jewish communities took off from the 1980s, paralleling somewhat the developments in North America, such as the work of the Southern Jewish Historical Society or more recently the Rauh Jewish Archives.¹² The original aims of the Jewish Historical Society of England (JHSE), established in 1893, focused on the study of medieval and early modern Jewish history to insert and thereby assert the place of British Jews in British society (in contrast to the foreign immigrants from Eastern Europe then increasingly populating the streets of London's East End).¹³ Since the 1980s in particular, however, the publication topics of the JHSE were expanded to pay close attention to the last one hundred or so years, which saw the mass migration of Jews to Britain and the post-World War II decline of communities. While attention continued to center on London, the "provinces" now came into view as places worth preserving, if not studying.

If the British regions had something to say in their own right, there were different ways of saying it in relation to the wider world. Tony Kushner's *Anglo-Jewry Since 1066* argued for the impossibility of separating the local from the national and global, viewing British Jewish history through the "prism" of Hampshire, a county in Southwest England.¹⁴ By contrast, writers such as Kenneth Collins (Glasgow) and Murray Freedman (Leeds) have sought to tell the specific histories of their own communities, working closely with local archives and connecting strongly with the recent family history boom.¹⁵ Taking in both center and periphery, Sharman Kadish's work on social histories and relations as seen through architectural heritage points to the importance of material culture in an understanding of the local, but also indicates its often parlous state—hence the work of Jewish Heritage UK, established by Kadish in 2004.¹⁶

Certain key organizations and geographical hubs have been instrumental in widening the frame—in particular, the British Association for Jewish Studies (BAJS), founded in 1975. Driven by interdisciplinary concerns that broaden the focus outwards from British Jewish

history, BAJs continues to bring together scholars across an impressive range of platforms, often some way outside of more formalized Jewish Studies networks and programs. The corollary of limited institutional support or sponsorship is a certain light-footedness, an ability to generate interdisciplinary connections based on interest and expertise rather than affiliation—Jewish Studies acts here as a gathering-point rather than as a given. Alongside the discipline's core territories, BAJs has in recent years paid significant attention to movements and migrations, to ideas and cultural forms as they move from place to place—or often back-and-forth between places.¹⁷

Two other locations—one north, one south—have also been central to Jewish Studies in the British Isles. Since 1964, the Parkes Library—and more recently the Parkes Institute—at the University of Southampton has stood at the center of the study of Jewish/non-Jewish relations. More recently, the Library's collections have established themselves as a fundamental archival resource of nineteenth and twentieth century British Jewry.¹⁸ The University of Manchester's Centre for Jewish Studies, co-founded by Philip Alexander and Bernard Jackson in 1996, was an important shift north from the historical gravitational centers of large institutions such as UCL's Department for Jewish Studies and Oxford's Centre for Hebrew and Jewish Studies. The University of Manchester's research into Jewish refugees in the pre-war period pointed to several new directions that twenty-first-century British Jewish historiography would follow.¹⁹ Thus emerged a new generation of scholars drawn from this wider interdisciplinary pool, heralded in Tony Kushner and Hannah Ewence's 2012 collection *Whatever happened to British Jewish Studies?* Whilst Kushner and Ewence noted Todd Endelman's ringing endorsement of the renewed health of British Jewish studies, they also pointed to the necessity of making sure that the field neither becomes too parochial nor loses its specificity in relation to wider Jewish historiography.²⁰

The essays in this special issue are evidence of the continued significance and vigor of interdisciplinary scholarship currently emerging in British Jewish studies. This collection also places itself within the new trends emerging in Jewish Studies internationally in the past two decades, which have shifted the lens towards transnational and material approaches to Jewish history. Boosted by now accessible archival material from Eastern Europe, new work has emerged on migration that links a variety of Jewish locations and spaces to the Anglophone world from a perspective of evolving networks and dialogic processes. Not only does attention to patterns of migration widen the Anglo-centric frame by connecting historical Eastern European centers of Jewish life directly with Western European cities, it also bypasses the need for an implicit London link.

Narratives Spaces Considered

The scholars and creative writers presented in this volume bring emphasis to the idea that a diverse range of multidisciplinary and interdisciplinary work at the margins of British Jewish studies—in England as well as in Wales, Ireland, and Scotland—not only has much to offer the wider field of Jewish studies, but also opens further avenues to be explored.²¹ **Ruth Gilbert**’s article uncovers both physical and symbolic space in two recent novels by Jewish writers based in Ireland. Using the asylum as a heterotopic frame for the tensions and ambiguities of hyphenated Jewish-Irish identities, her close reading reveals a series of intersecting narratives that cut across geography and history and illustrate how overlaps between Irish and Jewish promised lands have the potential to subvert conventional narratives of national heritage. National heritage and the legacy of both symbolic and creative uses of “Jewish space” are also at the heart of **Cai Parry-Jones**’s wide-ranging study of present and former synagogues of Wales. As his essay posits, a deeper consideration of the perspectives revealed through the practices of small, often geographically remote British-Jewish communities can draw attention to issues such as functional fluidity and local topography, concepts that speak against the assumed permanence of a London-centric architectural discourse. Borders crossed and hybrid Jewish identities created in new spaces are further explored in **Phil Alexander**’s article, which analyzes the works of two immigrant synagogue cantors through their journeys along a common migration route: from birthplace and early adulthood in Eastern Europe to their adopted home of Glasgow. The creative output of these men, Alexander suggests, itself functions as a dynamic articulation of this two-way identity, offering up twentieth-century responses to cultural narratives of tradition, belonging, and transnational network processes.

In parallel narratives of border crossing, two essays in this volume focus on the experiences of *Kindertransport* child refugees. Although Britain has often figured as an “also” in East-West Jewish migration discourses, the *Kindertransports* of 1938-9 have stood as a particularly British story. Moreover, increased attention recently paid to the varying experiences of *Kindertransportees* across different British regions has forced a recognition of hitherto under-researched ambiguities and complexities in the *Kindertransport* story. As scholars such as Hammel (in this volume and elsewhere) and Frances Williams have noted, this has problematized a sense of unified refugee narrative across British regions.²² Here, in her article on *Kindertransport* memoirs, **Andrea Hammel** challenges the celebratory and unified tone that *Kindertransport* stories often take on by probing examples from memoirs to

unearth a more nuanced set of identifications (or the lack of them). Directing her attention particularly to Scotland and Wales, Hammel reveals complex, occasionally contradictory registers of belonging that complicate top-down hegemonies of an imagined national community. In a more historiographic approach to the topics of Holocaust memory, *Kindertransportees*, and the legacies they leave, **Hannah Holtschneider**'s article focuses on the collection of one particular woman who came to Scotland on the *Kindertransport*, Dorrith Sim, whose personal archive is held at the Scottish Jewish Archives Centre in Glasgow. Using the collection as a theoretical case study, Holtschneider seeks to open a discursive space in which to reflect on issues of Holocaust historiography arising from emerging research on the personal archives collected by "ordinary" people. Her article considers the inherent ethical choices and issues within collection practices, preservation, presentation, and publication processes of Holocaust-related materials. Related to the topic of Holocaust memory and its preservation, **Jennifer Craig-Norton**'s article explores a far less recognized group of refugees who came to Britain in the 1930s to flee Nazism: domestic servants. About one third of all Jewish women admitted to Britain came as live-in domestic servants in British homes. Although numbering about 20,000 their histories have remained at the margins of British (Jewish) public memory of the 1930s. Craig-Norton examines their testimonies to find commonalities as well as to ask what perpetuated their marginalization and absence from Jewish refugee and wartime social histories.

While the testimonies, archives, and legacy of refugees from Nazi Europe have left their mark at the center and margins of both Jewish and British identities, so has their creative output and cultural influence. Most prominently, Jewish artists who found refuge in Scotland had a profound impact on the cultural activities of their communities, just as Scotland marked their own creative periods and works. Both Phyllis Lassner and Mia Spiro's articles focus on Jewish art produced and exhibited in Glasgow in ways that grapple with Jewish loss and mourning in the wake of the Holocaust. **Phyllis Lassner**'s essay discusses three paintings by Josef Herman, who escaped to Glasgow from Warsaw in 1938, analyzing them as expressionist lamentations for a lost Eastern European civilization and the omnipresence of political oppression. As she argues, these paintings represent an approach to studying Jewish exile culture and Holocaust memory as instrumental in constructing the meanings of East European Jewish subjectivity as it migrates to modern cultural history. **Mia Spiro**'s essay analyzes the meanings of Jewish identity and post-Holocaust memory from a perspective of cultural history, by examining Glasgow's Festival of Jewish Arts (1951), Britain's first and largest festival solely dedicated to Jewish arts and culture. The festival, Spiro argues,

provides a rare window through which to examine a Jewish community trying to grapple with loss and reconstructing identity in the aftermath of Nazi atrocities while at the same time trying to transcend the perception of their Otherness and respond to British anxieties about Jewish refugees and the founding of the State of Israel. By examining the material and tangible elements of the festival (witness accounts, catalogues, newspaper reviews, exhibition guides) in relation to the social and cultural ideals of its organizers, Spiro reveals a “performance of Jewishness” that exposes tensions between minority and mainstream Scottish and British culture.

Alongside the personal and communal effects of the Holocaust and the various ways in which it is memorialized, other connections to Jewish history, identity, and belonging are equally worthy of consideration. Although less frequently analyzed, both Avram Taylor and Gavin Schaffer’s essays reveal important aspects about the transmission of religious identification among second and third generation Jewish migrants in smaller Jewish communities such as Glasgow’s. **Avram Taylor** makes detailed use of his fieldwork amongst older Glasgow Jews to deepen an understanding of second-generation religious narratives. By focusing on the tight-knit community of the Gorbals, Taylor shows that although religious identification clearly changed in the transmission from immigrants to their children, a simplistic narrative of secularized disinterest in fact obscures a mobile web of social, political and gender factors. Similarly, **Gavin Schaffer**, through his analysis of Habonim, *hachsharah* and interviews with *olim* from Glasgow, proposes that Zionist youth movements and *Aliyah* may have replaced Jewish and religious identification (synagogal or otherwise) among post-war youth. In particular, the article explores the ways in which the existence of Israel, especially in times of crisis, impacted on British Jewish communities and individuals, and the place of Zionism within British society, culture, and politics when considering issues of multiculturalism, ethnicity, and counter-culture.

Finally, yet importantly, this issue would not be complete without some examples of current creative Jewish crossings. We are delighted, therefore, to be able to include three poems written specially for this collection by Ellen Galford, and original artwork and text by Sarah Lightman—both of whose personal and creative journeys brought them to Scotland to affiliate with our project. It is rare that an academic journal allows inclusion of art in its own right, rather than as subjects of critical analysis. Both artists’ works featured here are a reflection on the themes that prompted this volume, and a critical engagement with topics addressed in the articles. Their contributions offer an intimate first-person narrative of multiple journeys through and across the peripheries and centers of genres, places, and life

experiences. **Sarah Lightman**'s images and text move us from geographical margins to gendered narrative spaces at the edges of conventional discourses of motherhood. Using her own pre- and post-natal biography, Lightman questions assumptions and locates contradictions within Biblical and contemporary framings of pregnancy, childbirth and breastfeeding. **Ellen Galford**'s original poetry structures intertextual narrative spaces that are as resonant as they are contingent. In a volume where many of the pieces focus upon specific geographies and histories, these slippages of time, memory and place are a powerful counter-voice. Like Lightman, Galford draws upon her own biography to tease out hybridities and paradoxes of identity, couched within a pragmatic approach to Jewish symbolism. We feel that the artistic and academic discussions presented here complement each other and, hopefully, offer fertile ground for reflection in our readers.

Acknowledgments

This collection of new scholarship would not have been possible without the generous funding of Britain's Arts and Humanities Research Council and the hospitable and intellectually stimulating environments of the Universities of Glasgow and Edinburgh. We are grateful to *Shofar*'s editors who responded with enthusiasm to our idea of publishing in this journal, and who offered support throughout the process of reading the articles for publication; and to Alice Ying Nie and Sebastian Williams who made sure all our queries were answered and all submissions well looked after. We would like to thank the reviewers of the articles for the care and attention they gave and the helpful comments which strengthened the pieces where needed. Finally, our biggest thank you goes to our contributors, for sharing your work in Glasgow, for writing your articles following extensive discussion, and for revising them for inclusion in this special issue.

Edinburgh and Glasgow, February 2019.

Phil Alexander

Hannah Holtschneider

Mia Spiro

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¹ The two-day *Narrative Spaces* colloquium (23-24 April, 2017) was funded by the Arts and Humanities Research Council (AHRC) as part of the research project *Jewish Lives, Scottish Spaces: Jewish Migration to Scotland, 1880-1950* (<http://jewishmigrationtoscotland.is.ed.ac.uk/>).

² This project also produced David Cesarani's edited collection, *Port Jews*.

³ See, for example, recent scholarship such as Tobias Brinkmann ed., *Points of Passage*; Hasia Diner, *Roads Taken*; Ava Kahn and Adam Mendelsohn eds, *Transnational Migration* as well as earlier Sander Gilman and Milton Shain eds, *Jewries at the Frontier*.

⁴ See Tony Kushner, *Persistence of Prejudice*, for more on the effects of Jewish migration in Britain. In other European countries, such as Germany and France, Jewish immigrants escaping persecution in the East in the first half of the twentieth century were prominent as well, creating a "space of difference." See Jay Geller, *On Freud's Jewish Body*, 7; Paula Hyman, *The Jews of Modern France*; and Amos Elon, *The Pity of It All*.

⁵ Lefebvre, *The Production of Space*. See also Brauch, Lipphardt, and Nocke's notion of "topography" in their edited collection *Jewish Topographies: Visions of Space, Traditions of Place*, which moves from spaces of Jewish history or representation to include "'doing Jewish space' or 'lived Jewish spaces'," 2.

⁶ A telling indication is the title of the recent collection of essays: *Whatever Happened to British Jewish Studies*, edited by Tony Kushner and Hannah Ewence.

⁷ See <https://britishjewishstudies.org/>; <http://bjcc.bangor.ac.uk/>; <http://ptja.leeds.ac.uk/> (all accessed February 7, 2019).

⁸ Roth, *A History*, 267.

⁹ See Endelman, *The Jews of Britain and Broadening Jewish History*.

¹⁰ Alderman, *Modern British Jewry*, 409.

¹¹ Key works by these scholars include David Cesarani ed., *The Making of Modern Anglo-Jewry*; David Feldman, *Englishmen and Jews*; William Fishman, *East End Jewish Radicals*; Susan Tananbaum, *Jewish Immigrants in London*; Brian Cheyette, *Constructions of "the Jew" in English Literature and Society*; Nadia Valman and Eitan Bar-Yosef, eds, *"The Jew" in Late-Victorian and Edwardian Culture*.

¹² See <https://www.jewishsouth.org/> and <http://jewishhistoryhqc.org/> (accessed February 9, 2019).

¹³ For more information, see <https://jhse.org/about/> (accessed February 7, 2019).

¹⁴ Kushner, *Anglo-Jewry*, 6.

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- ¹⁵ See, for example, Collins, *Second City Jewry* and Freedman, *Leeds Jewry*.
- ¹⁶ Kadish, *The Synagogues of Britain and Ireland* and <http://jewishheritage.org.uk/> (accessed February 7, 2019).
- ¹⁷ See <https://britishjewishstudies.org/category/conferences/> (accessed February 7, 2019).
- ¹⁸ See <https://www.southampton.ac.uk/parkes/libraryandarchives/index.page> (accessed February 7, 2019).
- ¹⁹ Williams, *Jews and Other Foreigners*.
- ²⁰ Kushner and Ewence, *Whatever Happened to British Jewish Studies?*, 4-7.
- ²¹ Further examples of some of the work being done “at the margins” not mentioned in the volume include projects at the Universities of Bangor and Swansea, where Nathan Abrams, Jasmine Donahaye and—until recently—Cai Parry-Jones tie histories and theories of Jewish cultural production into work on Film Studies, Creative Writing and architecture respectively. Abrams is also co-convenor of British Jewish Contemporary Cultures, a role he shares with Ruth Gilbert and Gavin Schaffer (both represented in this volume). At Trinity College, Dublin, Natalie Wynn and Zuleika Rodgers are working on Irish-Jewish historiography and representations. See Wynn, “An Accidental *Galut*?”, Rodgers and Wynn, *Reimagining the Jews of Ireland*.
- ²² See Hammel, “Gender and Kindertransport Memoirs” and Williams, *The Forgotten Kindertransportees*.